

BIBLE SOCIETY RECORD

Rev J K McLean Aug 08
222 Batherton St

THE LEAVES OF THE TREE WERE FOR
THE HEALING OF THE NATIONS



We trust our readers, and especially our "Bible Lovers," will be interested in this typical picture of 1,000 Japanese children. There must be 25 or 30 million children in Japan. Would you not like to make a Christmas present to one or more of them? If so, just remember that a Japanese paper-covered Gospel costs in Japan half a cent and the New Testament less than three cents.

BIBLE SOCIETY RECORD

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Editorial Notes

THE Rev. Francis G. Penzotti and his daughter paid us an unexpected visit at the Bible House quite recently. They were returning to Guatemala after a long trip, taken at the request of the Society, to Panama, Colombia, and Venezuela, *en passant* to Puerto Rico, where Mr. Penzotti's son, the Rev. Paul Penzotti, is now established as a missionary of the Methodist Episcopal Church. Mr. Penzotti found it quicker and cheaper to return to Guatemala from Puerto Rico by the way of New York, than by any other way, and after a few days here, started on his homeward journey by way of New Orleans.

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THE Rev. Donald McLaren, D.D., has been appointed Agency Secretary for the new Pacific Agency, which the Society has established and is just now inaugurating. The nucleus of this Agency will, of course, be at San Francisco, a special arrangement having been entered into with the Californian Bible Society by which the work formerly done by that society is taken over by the American Bible Society, which now appoints an Agency Secretary for California and adjacent states.

Dr. McLaren, as the readers of the RECORD may remember, has been successively appointed to similar positions—first in Puerto Rico several years ago, then in Cuba, and more recently still in the South Atlantic Agency, his headquarters last winter having been in Richmond, Va. It will not be possible for him to serve us except for a few months this winter, and he will, of course, have an advisory committee, connected with the California Bible Society, for his friends and helpers. He has just begun his work in San Francisco, which opens with every promise of large usefulness.

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A MOST interesting society has recently been established in the Mexican Agency, entitled "Viajeros de Cristo" ("Travelers for Christ"). It is a mutual aid society, in which the colporteurs of the Agency associate together and pledge themselves to put aside sixty cents a month, and in case of the death of one of their members all the rest must contribute one dollar each a day. In case of

a severe illness, not chronic, the patient is to receive one dollar a day for the first week, two dollars a day in case of continued illness, and seventy-five cents a day in the third week, after which the society's obligation is at an end. The physician's certificate must be accompanied by a letter from the man's pastor, and there are other numerous minor safeguards. One dollar is the entrance fee. There is much that is very suggestive in this new plan of our Mexican Agent to interest and bind together the workers in that great republic. Elsewhere will be found some further reports of colportage in Mexico.

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PEOPLE sometimes question whether the world is growing better. From the point of view of the Bible Society one direction in which the world is growing better is seen to be the extraordinary freedom which it gives to Bible circulation. Men who use violence to check the circulation are less numerous. How different the situation was half a century ago is shown by a tragedy recorded in one of the old reports and described in the New York *Tribune* of November 10, 1852. A man named Perandelli, mate of an Italian ship, obtained a Bible in New York which was discovered by the custom house officers upon the return of the vessel to Naples. The possession of that Italian Bible was treated as a criminal offense. An inquiry was at once instituted, and Perandelli bravely came forward, in order to free his comrades from suspicion, acknowledging the book as his property. The poor fellow was tried by court-martial and sentenced to ten years' hard labor in the galleys for the crime of bringing a Bible into the country. At present such punishment of a Bible reader is possible, thank God, in one or two Mohammedan countries only!

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CLOSER acquaintance with our immigrant population often leads to pleasant discoveries. One such discovery is the readiness of the Ruthenian immigrants to fraternize with evangelical Christians and to read the Bible. The Ruthenians for the most part belong to the Greek Church, and in their own districts in eastern Austria they are constantly embroiled

with the Roman Catholic Poles. Possibly this hostility has influence here in leading them to turn for sympathy to evangelicals. In Pennsylvania many of the Ruthenian priests encourage colporteurs to take the Bible to their people. In one place the priest ordered the people to buy Bibles, threatening them with the anathema of the church if they did not obey!

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THE exceeding destitution of some parts of our country comes to light occasionally in letters like the one from which we derive the following facts: A minister writing from Wyoming says: "At a country store there was one of your minion (23-cent) Bibles marked down to 20 cents. It was there about a month, but no one seemed to think it worth the money or, in fact, worth anything to him." The fact that it was not sold, although there is great lack of Bibles, simply shows that something must be done for that part of Wyoming.

"I have just returned from a missionary tour. With the exception of two towns, there is no regular preaching anywhere north or northwest of this place. One of these two towns is a county seat and work there is dead. At the other town a Baptist church has just been dedicated. At Aladin, where there is a coal mine, there is no preaching now—not even a Sunday school. At Beulah there is a Sunday school, but I do not think regular Protestant preaching. The Roman Catholics are preparing to build a church. In country districts, where houses are sometimes far apart, the people know little about church work or the influence of the sanctuary. Exactly what plans can be made to give the people the Bible and gospel teaching I am unable to settle. A railroad going through a part of that district will help. Now the journey from here by wagon to the place where the Baptist church spoken of above has been newly dedicated, follows a Z-shaped course, and in winter the only way to get there measures about 120 miles."

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THE Rev. E. H. Richards, of Inhambane, Southeast Africa, writes urgently requesting another edition of Tonga and Sheetswa Scriptures, as they have disposed of all that were sent them, and most of them probably by sale at low prices. He writes: "Go ahead and print the books and we will pray the Father to find the fish with the ducat in its mouth for the unavoidable costs." And then adds: "While writing this eleven children are carrying sand for Testaments. Two are widows, and on down to boys and girls, one a daughter of one of the first converts."

WE publish herewith the usual table of receipts from the four sources of revenue which we are accustomed to tabulate month by month.

We beg the serious attention of our readers to the diminution in the totals both for the month of October as compared with October, 1906, and for the seven-month period (April to October) for the two contrasted years. \$56,161.54 is a large shrinkage in our total receipts, coming just when we are undertaking in this country the establishment of new agencies, which must be at first, and perhaps for some time, a heavy charge on our funds. On the other hand, it will be seen that, omitting legacies, the receipts from the living have increased during the seven months by \$2,424.11, and have nearly held their own during the month of October.

	October, 1906.	October 1907.
Gifts from Auxiliaries	\$3,203 37	\$1,172 75
Legacies	16,225 00	1,220 67
Church Collections.....	10,741 34	7,824 81
Gifts from Individuals.....	1,556 03	6,306 68
	\$31,725 74	\$16,524 91
	April 1, 1906, to Oct. 31, 1906.	April 1, 1907, to Oct. 31, 1907
Gifts from Auxiliaries.....	\$9,436 54	\$6,687 08
Legacies	94,362 77	35,777 12
Church Collections.....	32,671 28	29,980 98
Gifts from Individuals	13,457 71	21,321 58
	\$149,928 30	\$93,766 76

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MEMBERS of the Bible Society often crave some share in its work that can interpret prayerful sympathy better than the check-book alone can do. In several ways they can render important help to the Society.

If lesson leaves are allowed to satisfy the Sunday-school classes, give no rest to superintendent, teachers, parents, until every scholar has a Bible and uses it. This is a simple act, but it forwards one of the aims of the Bible Society.

If the year slips away in which nothing has been said from the pulpit of results of Bible circulation, which concern all Christians, manage unobtrusively to suggest to the mind of the pastor the interesting subjects for a sermon, which this work offers.

First read the RECORD and the new booklets as they appear; then, while the heart is still warm, tell about this great enterprise and how to get its story. Facts of Bible influence upon all races speak to all and arouse fresh thought. Many besides the officers of the Bible Society will thank you for such a kindly act.

What the Bible Society is and what it does concerns every Christian. Prayer and pains to maintain its work will be doubly effective if accompanied by such simple deeds of fellowship and service.



THE CRYPTOMERIA AVENUE, NIKKO

Three Weeks in Japan

By Rev. John Fox, D.D.

ROUND-THE-WORLD travelers should visit Japan last and not first, if they lay much stress on æsthetic pleasure. Other countries would make an anti-climax after the unique beauty and charm of "The Land of the Rising Sun."

Dr. Johnson's exclamation—"See the Mediterranean and die"—is all very well, but let no one die if he can help it before he has seen the Inland Sea, for the Mediterranean from the Riviera coast can hardly match it. The impression is apt to obtain of a certain mere prettiness, not to say pettiness, as characteristic of Japan. It is quite contrary to the fact. The Japanese, to be sure, know well how to handle delicate things and themes. They have a genius for whatever is dainty. Their exquisite politeness is a lesson to the world, and their love of children also. Their household art and decoration is distinguished by an incomparable simplicity. One feels himself in contact with a people gifted with rare delicacy of taste. They have an inborn love for flowers and an intuitive feeling of their harmonies. The finer shadings and col-

orings constantly astonish and charm; but this is not all. Some of their temples have a stately, solemn dignity which quite relieves any impression of pettiness. The scenery both on the coast and inland is more than pretty. Snow-crowned Fujiyama, rising 12,500 feet sheer from sea level, gives character and dignity—or shall we say grandeur—to Japan, and Nikko is indescribably beautiful.

The Japanese have a saying: One must never say "kekko" ("beautiful") until he has seen Nikko; and, we may add, when he has seen it he will feel the poverty of language as never before. It is the name both of a town and of the region about it—a great mountain mass not unlike the Adirondacks in general, but with peaks nearly twice as high and covered with a wealth of verdure, almost tropical, when we were there in May. Its charm centers about the solemn beauty of the shrine of Iyeyasu, one of the greatest of the Japanese emperors, who is buried there, and the nearby shrine of his scarcely less famous nephew, Iyemitsu, also an emperor. These shrines, especially that of Iyeyasu, are sur-

rounded by a group of noble buildings set in a forest of magnificent cryptomeria trees—giants of the forest, rating only second to our California monsters—the avenue approaching the shrines bordered on either side by these glorious trees for twenty-five miles—a marvelous spectacle truly.

All this may seem at first remote from Bible work or missions, but in reality it has a bearing on our special task. The missionary or the colporteur in any country must take account of the people and their environments and adapt himself to them if he can.

He who would minister in spiritual things to a people so sensitive to outward beauty and propriety, must approach his task with somewhat of sympathy and refinement of feeling.

They are sometimes called the French of the Orient, and it is natural to compare them with the Greeks, for art and the beautiful are national ideals, and one feels that *καλὸς καὶ ἀγαθός* would easily translate into Japanese—perhaps "Bushido" is not far from an equivalent. But behind the mask of beauty, the religions of Japan, whatever aspects of truth they contain, are after all a gilded

and adorned idolatry, powerless to save Japan from its sins. The simplicity of Christ and the beauty of holiness must supplant even the best in Buddhism, Shintoism, and Confucianism. There is but one Christ and one Bible.

It was a pleasure to find so many missionaries, men and women, reaching a high standard of intellectual qualification. We began to meet them indeed in China and Korea, where some of them had come—Dr. J. P. Moore of the German (American) Reformed Board, Dr. Deering of the Baptist Board, and Dr. D. C. Green of the Congregational Board. Our own Agent, Dr. Loomis, is known and loved far and wide as a veteran among missionaries. His enthusiasm for Japan and the Japanese is boundless, and his home in Yokohama a recognized center of evangelic power. It was a great joy and advantage to me to have his companionship during almost my whole stay.

The only ecclesiastical body that it was possible to attend, and that but briefly, was the Methodist Conference, which was in session at Tokyo. Here Methodism was putting its best foot foremost. The meeting was the first one pursuant to a new arrangement by which all Methodist churches in Japan are united in one body.

Without attempting to describe too minutely the twenty-one days spent in Japan, let me give briefly our itinerary. We landed in Nagasaki on May 9th and spent a day with the Dutch Reformed missionaries there—the Rev. Mr. Pieters especially and the Rev. Mr. Peeke, the latter having come sixty miles to meet me. Re-embarking on the Doric, we passed on to Kobe, where we visited briefly the Congregational and Southern Presbyterian missionaries, and called on Mr. Parrott, the Agent of the British and Foreign Bible Society, who hospitably entertained us as we discussed our mutual affairs; then on to Kyoto, the ancient capital of Japan, full of the suggestions of the past, taking half a day for a glimpse of Nara, a still more ancient capital and, if possible, still more magically beautiful.

From Kyoto an express train carried us in a day's ride on to Yokohama and Tokyo, where the rest of our time was spent, which included visits to Nikko and one or two mountain places in the neighborhood. In Yokohama and Tokyo we found the best opportunities for conference on Bible matters and other things related thereto, not only with such missionaries as Dr. Imbrie, of the Church of Christ in Japan (which represents the Presbyterian and Reformed family of churches), but with one of the leaders of the Japanese church, Dr. Ebuka, President of the Meiji Gakuin (Col-



ENTRANCE TO THE KUSUYA (SHINTO) SHRINE, NARA

lege), where I had the pleasure of addressing a splendid college audience and also the graduating class of the theological school.

There have been for some years past some proposals made looking to the revision of the Japanese Scriptures, and one of the main purposes which took me to Japan was the necessity for making some inquiry as to this.

It was interesting to learn from first hand sources of information that there is a process of change going on in the Japanese language, which, so far as I could understand, might be described as a partial Occidentalizing of its idioms. The old elaborations of formal speech seem destined to yield in a measure to the terser forms of our Western tongues.

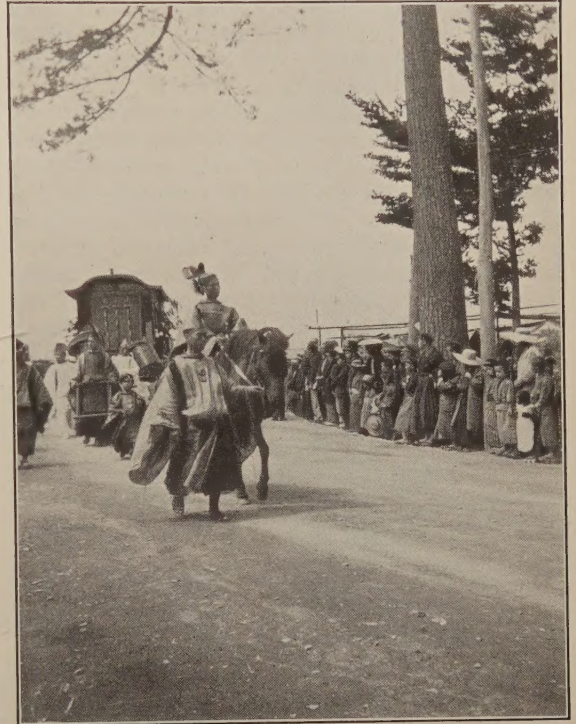
The English Bible might be called a popular book. It is surprising to find how much it is used, especially the American Revised Version. No doubt the Japanese cannot know the relative value of "King James" and the "Revised," but they like whatever is latest, as likeliest to be best.

On the first Sunday that I spent in Japan, the first religious service which I attended was a Bible class in Kyoto, taught admirably by the Rev. Mr. Gorbald, of the Presbyterian Mission. His scholars were mainly Christians, but there were some Buddhists, and their text-book was the English Bible. Their faces lighted up with keen interest when it was explained to them that I represented the Society which published the Bible, and they crowded around to shake my hand.

It so happened that while we tarried at Kyoto, the time came for a famous festival, held in connection with the ancient Shinto temple, Shimo-Gamo, one of the twenty-two chief temples of the empire founded, it is said, in the seventh century, or even earlier. It stands in a grove of ancient maples, cryptomerias, and evergreen oaks. On this day of the "Aoi," or Hollyhock, festival, an imposing and picturesque procession marched into and through the grove and up to the temple, where certain religious rites were performed. An immense multitude, perhaps twenty thousand or thirty thousand people, were gathered together as spectators. It was indeed an imposing pageant, for those who marched in solemn parade up to the temple were clothed in the ancient costumes of Japan. The Daimios and their retainers seemed to live again. Gorgeously attired in brilliant silks and armed with antique weaponry, they swept past, a representative of the Mikado, mounted on a horse gaily comparisoned, giving imperial dignity to the cavalcade.

Here was an opportunity for good colportage, so Mr. Gorbald thought, and early in the morning we took our stand by the roadside

near the temple. Sheltered by the overhanging branches, we swung our sign boldly out—"Jesus Christ's Book," inscribed in large



PROCESSION AT THE AOI (HOLLYHOCK) FESTIVAL, KYOTO

letters on a white banner hanging from a bamboo pole, with specimens of the books for sale attached to its corners by cords. Mr. Gorbald assigned to me the task of offering to every passerby a little tract in Japanese, explaining briefly the contents of the book; and I had the great pleasure of placing about two thousand of these tracts in the hands of as many persons, men, women, and children of all classes and conditions. It was a wonderful exhibition of the unfailing politeness of a Japanese crowd. Though there was the greatest eagerness, especially on the part of the children, to get what was offered, there was never the slightest approach to incivility of any kind, as we distributed the tracts, sold the Testaments and Gospels, 150 or so—sometimes whole Bibles. Probably in no way could a stranger get so vivid an impression of the Japanese as a people in the same length of time.

In the afternoon we moved two miles up the river bank to another temple, where the procession wended its way. Here our sales were not so large, as our stand was not so good a one for business, but when the crowd slackened Mr. Gorbald played "Marching

through Georgia," on his cornet, and drew them flocking to us until the day was far spent. My last glimpse of the festival was a little company of Japanese women in their picturesque dresses seated on the river bank reading the books they had gathered from us. This will give a suggestion of the possibilities of Bible work in Japan.

After this it seems strange to have to say that colportage is not as easy here as in some countries. There is a certain national prejudice to sales in the streets ordinarily, so Mr. Loomis reports. He has depended largely on other modes of distribution. These have proven very successful, as will be seen from the figures—the circulation in the year 1906 being 120,455 volumes, on an appropriation of about \$5,000. During the whole period from 1876, 1,870,289 volumes have been distributed.

The country is divided between the three Societies, the British and Foreign and the Scotch taking the southern half, and our own Society the northern portion of the country, according to an agreement since 1904.

I found our headquarters in Yokohama well chosen, on the principal business street, much the most commanding building of all the Bible houses that I had seen in the East. It consists of salesroom and office, where Mr. Loomis, with four Japanese assistants, maintains an efficient oversight of the distribution throughout our assigned territory. Mr. Loomis finished his thirty-five years of residence in Japan and his twentieth year of service to the Society while I was in Japan, and it was easy to see the high esteem in which he is universally held and honored in Yokohama especially, but in general throughout the country wherever the missionaries are at work.

I saw nothing that pleased me more or promised better things than the printing establishment of the Fukuin Printing Company in Yokohama. For many years all our Bibles have been published there—not only our Japanese Bibles, but now many Chinese, Korean, and Philippine Scriptures as well. There are two manufactories, the larger in Yokohama. The head of the house, an earnest Christian, when he began his business, inaugurated it with a religious service. Now, every Monday morning he and his employees gather

in an upper room to acknowledge God and again invoke his blessing on their daily toil. Mr. Loomis is often present, and it was my great privilege to go with him and take some minor part in the service, which was conducted by one of the Japanese ministers with simplicity, dignity, and devoutness.

It is said that the Japanese character is weak on the commercial side—that though heroic in war, it is not very honest in trade, but if so here is the remedy. It was not surprising to hear from Mr. Loomis that in all of our dealings with the Fukuin Printing Company there had never been the slightest ground for criticism. The book which it prints, if rightly used, is a cure for the moral ills of all human society.

The Christianity which Japan needs is not



FUJIYAMA FROM LAKE HAKONE

a superficial veneer, nor an alloy compounding the gospel with baser metal. Nothing less than the whole Bible and the whole counsel of God will avail.

We sailed from Yokohama May 29th on the Japanese steamer Hongkong Maru, this being the sixteenth ocean-going vessel on which we had traveled since leaving New York, and after the seventeen days on the Pacific, having been afloat nearly three months.

Our ship stopped for twelve daylight hours in Honolulu, whose enchanting beauty seemed the aftermath of Japan. Better than that was a memorable hour spent there with a master Bible translator, Dr. Hiram Bingham, who, after thirty-one years, finished in 1890 his translation of the Bible for the Gilbert Islanders in Micronesia.

Such an interview was a good *finale* to all our journeyings.

Colporteur Journeyings in Mexico

MRS. HAMILTON sends us the following, which vividly pictures the life and labor of our Mexican colporteurs, and the need of such oversight as she is giving them:

I am sending you to-day the third quarterly report of the colporteurs' work. As usual in the months of heavy rains, sales have fallen off somewhat, though I believe if I had waited for four more reports which are lacking, they would have been at least equal to those of the last quarter. Outside of the colporteurs' work, large sales have been reported by correspondents in various parts of the country.

Anastasio Martinez, a "white-robed," sanded Indian, who loves the Bible work, came in the other day to report the sale of 26 Bibles, 37 Testaments, and 35 portions, worth \$40.78, all sold in September—better work than most of the regular colporteurs do. A young Scotchman in Salina Cruz is also doing splendid work, and keeps us busy filling his orders.

I know that all this is the direct answer to our prayers for a special blessing on this year's work. We had a beautiful prayer meeting this morning, and Gaudalupe's prayer that the Bible might find its way into the hearts and lives of all who bought it, was very touching.

When I came to my desk after the prayers, I opened a letter from Mr. Eaton, in the far north of the republic, and among other things he said, "I have done quite a rushing business in Bibles in these few days." Opening another letter from Mr. Ferguson, in the far south (Salina Cruz), he says, in sending another order, "There seems to be a rush on Bibles." While from Miss Payne, of the girls' school in Puebla, came the word: "I need fifty Bibles at once. The girls in the school want them for personal use. I am so happy to see the hungering for a copy of the Word."

I am studying how to reduce expenses here so I can keep on ordering books, as I know this last consignment, which should be in Vera Cruz to-morrow, will very soon be gone. So many orders are already waiting that many of the books will be sent out immediately. I told Marcelino this morning we would either have to stop praying for the work to grow, or pray harder for the American Bible Society, so that it can keep us supplied with books. I cannot bear to think that I might have to refuse books that were wanted because my appropriation was exhausted. However, I am not worrying, and I know the way will be found. And, mean-

while, the letters I get all the time are most encouraging.

Hernandez is now down on the Papaloapam River, and sent in a large order for books this morning. The Prefect wants a fine Bible, and quite a number of "good families" have ordered nicely bound books.

The schoolteacher in Tuxtepec introduced Mr. Hernandez to his pupils and told them to make the most of the opportunity and provide themselves with Bibles.

A Fanatical Town

Modesto Garcia is in a most fanatical town (Villanueva), where the Prefect and the Administrator of Post-office are brothers of the *cura*, and he finds it uphill work, but says many of the common people hear him gladly; in one town, where he did not find a soul who could read, he read and explained the Scriptures all one day, and they have begged him to return and tell them more of the Gospel. He sent me a paper published in Villanueva, the last paragraph of which says:

A THOUGHT.—It is the duty of all Mexicans to hate (*odiar*) Protestantism, not only because we adhere to the truth, but through love to our country. —Pbro. Agustin de la Rosa.

On the same page we read that the most holy Pope, who felicitously governs the church, desirous of augmenting more and more in the hearts of the faithful love and devotion to the Christ of the sacrament, has conceded a new grace, which consists in seven years of pardon to all the faithful who will, at the exposition of the Host, fixing their eyes upon it, say "*Dominus meus et Deus meus.*" And the person who will observe this practice every day will gain plenary indulgence once a week, if on that day he will receive Holy Communion.

Missionary Sunday

As last Sunday was Missionary Sunday, I asked permission to give the children a little talk on the work of the Bible Society, and it was really refreshing to see the interest of the children. I *knew* they could be interested in something outside of our church if they were only given the chance. The result was, they voted most enthusiastically to be "Bible Lovers," and I was asked to obtain the envelopes for them. Ten will be enough, as that is the number of classes.

Will you please also send me one hundred "Bible Lovers' Letters," and the programme and other helpful leaflets, as I don't mean to let the interest die out if I can help it.

After our Sunday-school session, I went to the Gante Methodist Episcopal Church and read a paper on the work of the American Bible Society in the Americas. They had a most inspiring service, and the pastor, Señor Mendoza, gave one of the most stirring and inspiring missionary addresses I ever heard. It brought tears to my eyes to hear his earnest appeal to them to "give of their poverty"—reminding them how infinitely better off they are than the poor souls in Africa and India they had just been hearing about.

Then six pretty young girls, who had sung a missionary hymn in Japanese costumes, passed up and down the aisles, taking up the offerings, many of which were placed in prettily decorated envelopes and represented the savings of weeks.

Truly, Mexico is being mightily stirred this year.

Here is a copy of a most interesting letter received by Mrs. Hamilton from Captain Reginald Carey Brenton:

Oaxaca on the Pacific Coast

I have been nineteen days in getting here (Miahuatlan, Oaxaca). I went along the old paths until I got to San Miguel del Puerto, and there I found the river Copalita so swollen as to be quite impassable; so I had to turn north through steep paths over spurs of the Sierra Madre.

We came down here into a broad, fertile valley, with food which is a change from our little mountain villages, which seem to produce only pure *tortillas*.

The climate here is nearly as cool as Mexico City, and as it seems to be only a day's journey from Ejutla, the terminus of the Oaxaca railway, it seems a get-at-able place, and one from which a colporteur could work the whole of the mountain villages I have been passing through this last week. I have found great interest in the Gospel everywhere—have sold all the Bibles I brought and a good many Testaments. I mostly exchange books for food for myself and the cavalry. This seems a happy kind of commerce, for we must have food for our bodies, and they are equally in need of food for their souls.

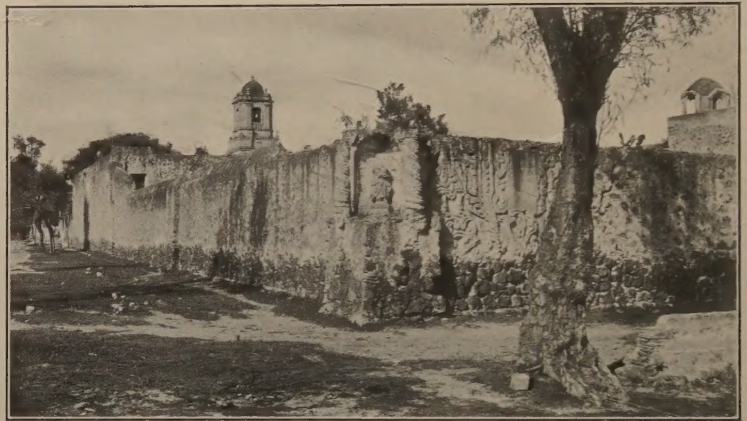
Everywhere books have been sold I have seen the purchasers lending them to their neighbors.

There is a very interesting village called Sedami, about seven or eight days from Sa-

lina Cruz. I happened on a house where the man read the Testament by a burning stick late on into the night, and finally next day bought the entire Bible.

All this is very encouraging, and I long for someone to stop at Sedami to teach the way of God more perfectly.

One night, caught late in the mountains, I feared I should have to camp out in the cold, when I heard a dog bark and found a mountain hut. I knocked the man up, and he replied his children were with him in bed, etc.; but on my pleading I was a missionary and very wet and very cold, he shouted out that he had heard of me and had some of my books. So he opened the door and we had hot tea



AN ANCIENT CHURCH IN MEXICO

around the fire, and he produced two Gospels, John and Mark, which he said had been given to his brother in Salina Cruz. Then we got to reading till late on into the night, and finally both he and some other sojourners bought a Bible each.

All this is, of course, very encouraging and shows us God is with us of a truth and is finding our paths.

Then one finds fanatical places. All came to see my books at San Juan Ozolotepec, but the priest put a stop to any being bought by saying they must take nothing that did not come from Rome, and the people who took me in got scolded.

We are getting to be known all around these parts. I have a firm belief that God is going to develop the Gospel on this Pacific Slope, only we so much desire that the churches that may spring up may be composed of truly spiritual worshipers.

If more colporteurs can be found, maintaining intervals of a week between their visits, the problem of evangelizing the Pacific Coast would, by God's grace, become a solved one.

A French View of the Value of the Old Testament

THE religious questions now so ardently discussed in France are bringing out some strong writers. *Figaro* printed in October the following article (translated for us by Mr. J. W. Walton), which attaches to a preceding article by the distinguished publicist, M. Marcel Prévost, dealing with the same general subject.

M. Vogué writes from a standpoint not our own entirely, but it is no less a striking and admirable testimony to the value of the Old Testament and to the common life of western nations. We reprint it with only some slight omissions.

Figaro published, a few days since, a thoughtful article from the pen of M. Marcel Prévost, entitled "La Peste Scolaire" ("The School Plague"). The following remark was thrown in parenthesis: "The primary-school children at present no longer learn sacred history. For the most part they will be forever ignorant of the sweet story of Joseph sold by his brethren, of the Queen of Sheba, of the War of the Maccabees. What stupidity!"

My distinguished co-laborer's observation is exceedingly fertile in suggestions. I review it for the purpose of developing some of them.

The essential part of our western civilization—our philosophy, our literature, our art, even the languages by which we express our thoughts—has been thus far fed from two mother sources. One came down from Greek Olympus. If poets and painters are no longer using mythological subjects, the fables invented by the ingenious Greeks at least remain as firmly rooted in our imagination as do the heroes and sages of their history.

The other source, incomparably deeper and more widespread among men of all conditions, flows from the Old Testament, continued in the New. It penetrates the soul of the child before his intellect is formed. It gives him the first pictures which make real those abstractions, good and bad, right and wrong, the mysteries of life, of love, of death. For every little European, Cain and Abel, Samson and Tobias, David and Solomon, are most familiar persons, even more living and real than the heroes of his national history, than Cæsar or Charles Quint, than Peter the Great or Napoleon. Call this what you will, history or legend—that is for each one to decide for himself—the biblical tradition impregnates all

our ways of thinking and speaking. Indispensable to the learned for the comprehension of every page of our books, it is no less so to the most uncultured and ignorant; it alone explains a thousand phrases or allusions in popular language; it lends meaning to all that the ages have deposited upon the stones of his village—to the commonest names of persons and places, to the words which he hears murmured about his cradle.

Try to think of a man who is a total stranger to the elementary notions of the sacred story; he would walk through the real world as though deaf and blind.

On the first page of his "Journey to the East," Lamartine tells us what irresistibly attracted him to Palestine. He went there to look for the scenes pictured in Roymont's Bible, that Bible in which he had learned to read at his mother's knee, which had formed all of his imaginative life. Ever since he was eight, he had burned with the desire to visit "those deserts where the angels came to show Hagar the hidden spring, so that her poor boy might be saved; those rivers springing from Paradise; the sky whence the angels descended on Jacob's ladder."

He brought to the Jordan but a feeble faith, but the roots of the dead tree plunged, still alive, into the depths of the sacred soil. The great poet was speaking for the race when he described that sentiment which leads us all to look upon Jerusalem as the second fatherland of our childhood; like him we all feel the atavism of the emotion, differing from that experienced in other journeys, which seizes the most profane pilgrim the moment his foot presses the soil of Zion.

From Siberia to Cape Finisterre, from Labrador to Tierra del Fuego, from the Cape of Australia to the Indian Ocean, notwithstanding all variations of race, of language, or of religious confession, six hundred millions of men, separated by everything else, are bound together by a tie which none of their migrations could break; they recognize each other by the indelible stamp imprinted on their minds by the old story taught in the first place of their being. He among them who has not received this initiation may vainly call himself European or American; he will walk through our nations an exotic figure, as though he were a Malay or a Chinaman.

The coming Frenchman, such as they are trying to form him, will be this very Chinaman, a foreigner in Europe. Sacred history is being systematically banished from our

primary teaching; it is scarcely mentioned in the round of the secondary. A good scholar may very soon boast of all the diplomas and be absolutely ignorant of what is meant when one speaks of Saul and the Witch of Endor, or of Daniel in the lions' den. A footnote will be all that will hint to him in what country and in what age Racine found his Esther and Victor Hugo his Boaz.

Do not tell us that religious instruction or well-preserved family traditions will serve to supplement these gaps in public instruction. In the first place, we know not how many, perhaps very few, little Frenchmen will still go to the catechism in the near future; and even in the short time when they do, the duty of teaching them Christian doctrine leaves no time to dwell upon the charming stories of the books of Israel. As to the family, it will take no more than two or three generations growing up in such ignorance before the very remembrance of what was once the cornerstone of faith shall be lost.

It will be one of those dull, latent revolutions which will leave us unconcerned, because custom will hinder our observation of its rapid progress. Such a revolution, however, will be far more important than those fiery political and social overturnings; they will uproot a people from their spiritual fatherland, they will cause the ideal cities to become deserts.

If, at least, this plucking up of souls had a universal character, if we were constrained to recognize in it one of those irresistible movements which turn the face of a section of the human race toward other horizons, we should then only have to bow before the general need of change; once again the old people would be through with it by dying in vain regrets over their lost ways of doing. But such is by no means the case. Outside of our own country, nothing leads us to foresee such a drying up of the spring which has quenched the thirst of so many generations. Doubtless anti-clericalism, agnosticism, are everywhere—groups, more or less compact, who revolt against dogmatic teaching, or who are separating themselves with a little bluster. We are not talking about them. But among our Latin brethren, among our Saxon or Germanic neighbors, among the Slavic hordes, as well as in the democracies of the new world, biblical instruction remains the foundation of family and national instruction. Alone, our venturesome masters are attempting an experiment which, if successful, will cause us to be an exception and an anachronism in the great family which was once called Christendom.

And what moment have they chosen for

cleaving us from this family? The one in which closer and closer relations are binding its various members together. If chimerical minds misconceive what is necessary, though intangible, in the idea of patriotism, that is no reason why we should close our eyes to the evidence of the truth which they are abusing. The unity of civilization, the ease of communication, the multiplicity of exchanges, all this brings Europe into a state which the ignorant call new, but which is really that of Christendom in the Middle Ages. The barriers raised during the past three centuries by absolute monarchies, are being lowered; everything tends toward a fusion of intelligence and interests which does not exclude the possibility of military conflicts and the duty of being ready for them, any more than the constitution of a nation excludes the danger of civil war.

Our pedagogues, usually great peace-makers, hail and wish to hasten that compenetration of peoples; and they do not perceive that they are bound to isolate our own—to separate them from the European communion, all in cutting off the tradition which is the breath of life to all the rest.

Ah! I know that you will say to me, France carries the torch of progress, her mission is to enlighten the world, to snatch mankind from the errors of the past. To-day, as a century ago, she will convert all her neighbors to her ideal, she will draw them in the bright path where she leads the way.

We all know the oratorical development of this theme. I do not make light of it. I even own to a weakness toward the generous audacity of those who sincerely plead it—good soldiers setting out with a bad gun, but you can tell they are ours by the way they fight. Their revolutionary proselytism leads them astray; cold reason leaves nothing of the mirage which enlightens these self-styled positivists. They confuse two very different styles of ideas. "The great ancestors" aroused a taste for liberty among peoples bound in chains. They readily propagated the doctrines of social and political liberty. Yet their teaching laid hold of only here and there an adept among the nations which they set free; they were powerless to change the hearts of these peoples, to bend their mental vision and the secular traditions unto which they soon turned back of their own accord.

Our dreamers forget, above all, that we, alas! are no longer in position to impose upon Europe her means of existence. At the close of the eighteenth century France remained, in spite of all, the great state, the strongest, the most populous in men. No

one disputed the right of elder brotherhood which the persistent shining of her great century, her continued intellectual and military supremacy, lent to her. Near or far, nations still timid and who had not yet found themselves, were in the habit of seeing in her the sovereign dispenser of ideas.

The days of Louis XIV and of King Voltaire have gone by; the latter could not have reigned except for the European kingdom founded by the former. In the empire momentarily formed by Napoleon national genius everywhere reacted. To-day the balance of power has been modified against us; the strength of numbers is slipping from us more and more every day; brutal statistics bring us face to face with the fact that our race is being submerged by the rising flood of other races—Anglo-Saxon, Germanic, Slavic. The nations that we have been accustomed to lead by the hand are grown to manhood, proud of their reconquered individuality. Long tributary to French ideas, they never again expect to rise up in the world of thought by other effort than their own. You must be extremely "Parisian" if you fail to see this, if you think that the infatuation which amused foreigners manifest toward our fashions, toward our stage, toward some of our books, means intellectual dependence. Whoever knows Europe—and America—must acknowledge that we have no longer the power to dictate to them their laws, intellectual or political. This is the harsh truth, which it is useful to recognize and to say.

Indifferent, and often refractory to our influence, those other peoples will not sacrifice their dearest habits of thinking merely for the pleasure of imitating us. Superbly ignorant of the facts, we are expecting a

miracle. If it should not come, if these peoples refuse to follow you, what would happen to our own? You will have cast them outside of that civilization which you are pretending to lead.

Let us not befool ourselves with mere words. The marvelous perfection of mechanical arts, industrial and scientific acquisitions, maintain a large place in the civilization of an epoch, and lend to it an exterior aspect; but the soul and substance of this civilization is a common basis of thought beneath accidental variations, characterizing and emitting all the contemporaries of equal culture, marking them with the stamp of their age wherever they are found on the face of the earth.

The little group—and we are relatively just that—who should voluntarily surrender one of the foundation stones of that general thought, would thereby condemn itself to isolation; it would become thereafter only a tribe of outlaws. She might well boast, "We are marching in the first rank." Her feeble cry would soon be silenced by the universal chorus of voices which would answer: "You are no longer even civilized. We shall look upon you hereafter as intelligent exotics who have appropriated our discoveries, our inventions, our modes of living, but who will never be reckoned in the western family, indissolubly bound to its traditions and origins."

The public school, the new school of which we so proudly boast, will it finish the attack the result of which will be our banishment from the ranks of civilization?

If we call this criminal folly we shall be less severe than M. Marcel Prévost; he has used the right and just term which befits the situation:—"What stupidity!"

...

The Revision of the Vulgate

By Rev. Henry Barker, M.A.

THERE seems to have been a general misunderstanding on this subject. The daily press and the church press have generally stated that Pope Pius X has ordered a revision of the Vulgate. This is not so. No Papal Brief has been issued on the matter by Pius X. What has really happened is that Cardinal Rampolla, President of the Pontifical Biblical Commission, has written to Dom Hildebrand Hewptinne, Abbot Primate of the Benedictine order.

Through the kindness of the Right Rev. Monsignore Canon O'Kelly, D. D., of Rome, I have a copy of Cardinal Rampolla's letter,

with other special information. The cardinal's letter, written with the entire approval of the Pope, instructs a "diligent and complete collection of the variants of the Vulgate which are found in the codices and in the writings of the fathers" to the Benedictine order, with the aim and object at some later date of producing "a thoroughly emendated edition of the Latin Vulgate."

Monsignore O'Kelly, who is the editor of *Rome*, in the issue of June 1, 1907, says that it is "clear that these labors are destined precisely as a foundation for this future edition"; and in the same periodical under

date of May 25, 1907, he speaks in even plainer terms. He says:

"It seems evident that the work of collecting all the variants is only the preliminary to a complete revision of the text of the Vulgate and the future publication of a new version which will incorporate all the best results of recent discoveries and of really scientific criticism. Incidentally, this action of the Holy Father is highly impressive from another point of view. In fact, just at the moment when the 'Battle of the Book' is at its fiercest, and when science is supposed to be fighting on the side of rationalism, Pius X calls on the learned Benedictines to utilize every scrap

and fragment of research, whether made by Catholics, or Protestants, or sheer rationalists, in order to give to the Christian world the most accurate version possible of the inspired text."

These words seem to show that the object in view is not merely to restore the original text of Jerome's Vulgate, but to produce a modern, complete version of the Vulgate, with the help and aid of many manuscripts and other authorities to which Jerome had no possible access.

The whole Christian world will rejoice in this project and will join in good wishes for its complete fulfillment and entire success.

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A Big Bible

THE following item from a local paper published in Lamberton, Minn., gives some impression of how the Bible for the blind can bring light and cheer to those who receive it. The one thing needing correction in the article is the statement that the Bible Society gives "other religious books." The Society, of course, confines itself to the Scriptures.

The Rev. Mr. Atwood is known not only as a minister, but as an optimist in the best sense of the word. His lecture on "Happiness" is highly commended. He writes us the first week after receiving his Bible, that he has already memorized two Psalms and a chapter in the New Testament for his Scripture lesson next Sunday.

A Bible that weighs nearly one hundred pounds would be a "white elephant" to many people, and yet if a blind person wishes to

have a copy of the Scriptures printed in raised type for the blind, this is what such a Bible weighs. The Rev. F. S. Atwood received a "blind Bible" this week as a gift from the American Bible Society, and those who desire to see it will be cordially welcomed at the Congregational parsonage any time they may care to call. The Bible is in eleven large volumes, each one measuring 14 inches long by 12 inches wide and $3\frac{1}{4}$ inches thick.

When people are asked to contribute to the work of the American Bible Society they little realize how much they are helping the blind, as well as the seeing, to possess the Bible in their "own language." There are thousands of the blind who are unable to purchase a copy of the Scriptures, because of the great cost of printing for the blind. To these the Bible Society makes free gifts of Bibles and other religious books, and it is to provide funds for the continuance of this philanthropic work that churches and individuals are asked to make offerings.

...

The Bible in Utah

DR. KIRKBRIDE, Agency Secretary for the Central Agency, sends the following, which reveals much as to the needs of Utah:

Dr. Talbot said that he was traveling in a remote part of Utah and put up for the night at an inn kept by an aged Danish couple. He was the only guest and sat with them during the evening in their living room, and soon discovered that they were Mormons. After a time he turned the conversation to religious

topics and the Bible, and then requested the privilege of reading the Bible and having prayer before retiring. This was granted. He asked them for their Bible—rightly suspecting that they had none—and was told that there was not a Bible in the house. He asked if they knew what the Bible was, and they said:

"Oh, yes; we always had a Bible in our house in the old country, and used to read it, but we have not had a Bible these seventeen years we have been Mormons and living in Utah."

The doctor expressed his surprise at this and said, "But surely the Mormon elders and ministers use a Bible, do they not, in their religious services?"

They said, "No; we have never heard the Bible read nor even seen a Bible these seven-teen years."

Dr. Talbot then got his own Bible out of his grip and read to them, and made simple comments. Soon tears were streaming down their cheeks and they thanked Brother Talbot heartily for reading out of the Word to them. They said they had missed the Bible, and often their hearts had hungered for the Word of God.

Further conversation revealed the fact that they had come to realize that they had been deceived by the Mormon missionaries under whom they had been converted, and, though still Mormons in name, they had broken forever with the Mormon Church.

These people are fit subjects for Protestant missionary effort, and there are multiplied thousands like them in this Rocky Mountain region.

There are towns in Utah with a population of 700 where there is not a Gentile living. There are all denominations in only 60 towns in Utah. There are 200 towns more, with populations from 100 and up, where there are no religious services held except by Mormons, and where the Bible is never seen nor used.

BIBLE SOCIETY RECORD

New York, December, 1907

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held in the Bible House Thursday, November 7, 1907, at 3 o'clock p. m., Theophilus A. Brouwer, Vice-President of the Society, in the chair.

The Rev. James F. Riggs, D.D., conducted devotional exercises, reading a portion of the fifth chapter of St. Matthew and offering prayer.

Secretary Fox made an interesting and inspiring report of his visits to the Agencies of the Society in Asia.

The death of Mr. Alexander Maitland, one of the Managers of the Society, was announced by the presiding officer, and a committee was appointed to prepare a minute on this loss.

In the domestic field fifty-three grants were made, amounting to \$1,032.06.

An appropriation of \$500 was made to the Methodist Episcopal Mission at Inhambane

for the printing of Tonga and Sheetswa Scriptures.

A grant of \$900 was made to the Presbyterian Board of Foreign Missions for Bible work in Persia.

The Secretaries reported the following consignments to Foreign Agencies during the month of October under previous appropriations:

To Central America, 1,220 volumes, value \$292.15; to La Plata, 2,622 volumes, value \$1,054.60; to Mexico, 5,089 volumes, value \$1,592.77; to West Indian, 4 volumes, value \$11.55. Total, 8,935 volumes, value \$2,951.07.

The issues from the Bible House for the month of October were 106,619 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for eight cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Director

Alexander Maitland, Manager, New York.

Deceased Members

Rev. George F. Whitworth, D.D., Seattle, Wash.
Rev. James W. Macomber, Matteawan, N. Y.
Rev. Josiah C. Darling, Syracuse, N. Y.
Hon. John V. Carney, Bennington, Vt.
Albert Wadhams, New York.

Summary of Annual Reports Received in October, 1907, from 2 Auxiliaries

Receipts from sales in twelve months.....	\$58 31
Receipts from collections and donations.....	69 69
Paid American Bible Society on book account.....	72 45
Paid American Bible Society on donation account....	60 00
Expended on their own fields.....	30
Value of books donated.....	27 05
Value of stock on hand at date.....	—
Number of auxiliaries reporting general operations...	—
Collecting and distributing agents employed.....	—
Families visited by them.....	—
Families found destitute.....	1
Destitute families supplied.....	—
Sunday-school children supplied.....	—
Individuals supplied in addition.....	—

RECEIPTS IN OCTOBER, 1907

LEGACIES

Robinson, Lester H., late of Chicago, Ill.	\$500 00
Smith, Anna, late of Schodack, N. Y.	513 67
Stokes, Wilson, late of Medford, N. J.	200 00
Tracy, P. L., late of Batavia, N. Y.	7 00
	\$1,220 67

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

A Friend	\$5 00
A Friend from Ohio	5,000 00
A Friend, through Mrs. Easter (for immigrants)	10 00
Anonymous	1 00
Anonymous (for foreign fields)	1 00
Anonymous (for foreign fields)	1 00
Anonymous (for foreign fields)	1 00
Anonymous (for foreign fields)	1 00
Alabama	1 00
Atkinson, Helen, Elm Grove, W. Va.	1 20
Audry, Mrs. C. A., Allegheny, Pa.	5 00
Barck, J. A., Sioux City, Ia.	50
Benton, C. A., Sioux City, Ia.	2 00
Birk, Mr. and Mrs. C. W., Mineral City, O.	2 00
Blackstone, W. E., Long Beach, Cal.	5 00
Boell, Mrs. John, Hickman, Neb.	1 00
Bogart, Miss E. R., Aurora, N. Y.	5 00
Boss, C. E., Sioux City, Ia.	1 00
Cash, Virginia	5 06
Certain Readers of the <i>Christian Herald</i>	3 00
Cunningham, S., Atlanta, Ga.	1 00
Dale, L. W., Bernardston, Mass.	1 00
Davis, John T., Seattle	2 00
Duckworth, Rev. W. L., Brownsville, Tenn.	10 00
Farrington, Mr. and Mrs. V., Onarga, Ill.	1 00
Fisher, H., Cincinnati, O.	3 00
For Distributing Bibles, Brooklyn, N. Y.	2 00
Friends in Chapel of Grace Ch. Casanova, Va.	81
Gibbs, Lenna, St. John, Kan.	1 00
Gilbert, Almon, Dorr, Mich.	5 00
Gittins, W., Neenah, Wis.	10 00
Hanna, Jennie, Kansas City, Mo.	1 00
Heuvel, A. J. Vanden, Passaic, N. J.	5 00
Honeyman, Rev. W. E., Plainfield, N. J.	5 00
Jaeger, Gustav, Elmore, O.	3 00
Knight, Martha S., Schenectady, N. Y.	1 00
Knight, Mrs. Mary T., Monroe, N. Y.	1 00
Knowlton, Stephen, West Medway, Mass.	5 00
Lumbard, Elizabeth W., White Plains, N. Y.	1 00
Matthews, Rev. T. C., Lewiston, Mich.	1 00
Miller, R. W., Sioux City, Ia.	1 00
Mitchell, Dr. W. G., St. Andrews, Fla.	5 00
M. L. P., Germantown, Philadelphia, Pa.	100 00
Moore, A. C., Granville, Ill.	1 00
Morse, A. A., Essex, N. Y.	5 00
Morton, O. S., Richmond, Va.	1 00
New York State Soldiers' and Sailors' Home, Bath	7 00
Nivling, W. H. H., Sioux City, Ia.	1 25
Presbyterian, De Land, Fla.	10 00
Ross, Miss M. F., Cuba	65
Shay, Ira D., Philadelphia, Pa.	3 00
Smith, Mr. and Mrs. John B., Crockett, Tex.	35 00
Smith, Dr. Wm. A., Columbus, Tenn.	1 00
Stewart, Mr. and Mrs. T. W., Belle Center, O.	5 00

Tackaburry, N. E., Sioux City, Ia.	\$2 00
Taft, Rev. Wm. N., China	1,000 00
White, J. L., Mother and Sister, Dallas, Tex.	21
Wiley, Mrs. J. H., Argenta, Ark.	1 00
Williams, Ellen, Union, Ill.	5 00
Woolsey, Miss, New Haven, Conn.	12 00
	\$6,306 68

CHURCH COLLECTIONS

ALABAMA

Avondale, Pres. Ch.	\$5 60
Birmingham, Second Pres. Ch.	5 65
Marion, Fairview Pres. Ch.	1 15
Palmyra, Pres. Ch.	3 00

ARKANSAS

Arkansas Conf., Meth. Ep. Ch.	28 00
Cane Hill, Mt. Bethel Ch.	3 00
Forest City, Union Service Meth. and Pres. Chs.	7 37
Gurdon, Pres. Ch.	3 75
Marlbrook, Pres. Ch.	86
Morrilton, Pres. Ch., U. S.	6 50
Prescott, Pres. Ch.	3 00

CALIFORNIA

Pacific Conf., Meth. Ep. Ch. South.	75 00
Southern California Conf., Meth. Ep. Ch.	210 00

COLORADO

Colorado Conf., Meth. Ep. Ch.	232 00
Denver, African Meth. Ep. Ch.	10 00

CONNECTICUT

Plantville, Cong. Ch.	4 25
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DELAWARE

Newark, First Pres. Ch.	5 47
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FLORIDA

Bagdad, Pres. Ch.	3 90
Chilpey, Pres. Ch.	9 15
Live Oak, Pres. Ch.	5 75
McIntosh, Center Point Pres. Ch.	2 80

GEORGIA

Acworth, Pres. Ch.	10 00
Atlanta, North Ave. Pres. Ch.	2 55
Covington, Pres. Ch.	9 00
Greensboro, Pres. Ch.	3 25
Moultrie, Pres. Ch.	10 00

ILLINOIS

Carthage, Pres. Ch.	5 57
Chicago, Austin Pres. Ch.	37 81
First Cong. Ch.	4 09
Warren Ave. Cong. Ch.	5 28
Illinois Conf., Meth. Ep. Ch.	35 06
United Brethren Ch., Wabash Conf.	30 41

INDIANA

Indiana Conf., Ch. of the United Brethren in Christ.	21 20
New Albany, Second Pres. Ch.	12 08
Northwest Indiana Conf., Meth. Ep. Ch.	311 00
Winona, Federated Ch.	15 55

INDIAN TERRITORY

Fillmore, Sandy Creek Pres. Ch.	1 56
Muskogee, Meth. Ep. Ch.	4 00
Tulsa, Meth. Ep. Ch.	8 00

IOWA

Clinton, First Pres. Ch.	78 25
Vail, Pres. Ch.	3 00
Waterloo, Sunday School of Un. Pres. Ch.	5 81

KANSAS

Clinton, Pres. Ch.	4 00
Pres. Ch. S. S.	2 00
Friends' Kansas Yearly Meeting (for little Chinese girl in Esther Butler's school).	15 00
Hays, Meth. Ep. Ch.	3 00

KENTUCKY

Kentucky Conf., Meth. Ep. Ch.	61 00
Louisville Conf., Meth. Ep. Ch. South.	346 62
Munfordsville, Pres. Ch.	5 00

LOUISIANA

Baker, Pres. Ch.	5 00
Belcher, Pres. Ch.	2 00

New Orleans, Napoleon Ave. Pres. Ch.	\$8 55
Plains, Pres. Ch.	10 95

MARYLAND

Baltimore, Central Pres. Ch.	3 33
Laurel, Pres. Ch.	3 63

MASSACHUSETTS

Ballard Vale, Union Cong. Ch.	3 90
Shelburne, First Cong. Ch.	2 81

MICHIGAN

Detroit Conf., Meth. Ep. Ch.	561 00
Holland, Ref'd Ch. North.	7 71
Zeeland, First Ref'd Ch.	13 00

MINNESOTA

Clara City, Bethany Ref'd Ch.	15 00
Minnesota Conf., Meth. Ep. Ch.	171 00
Northern Minnesota Conf., Meth. Ep. Ch.	141 00
St. Paul, Bethlehem Ger. Pres. Ch.	1 00

MISSISSIPPI

De Kalb, Church at.	1 00
Hattiesburg, Bay St. Pres. Ch.	5 25
New Hope, Pres. Ch.	3 43
North Mississippi Conf., Meth. Ep. Ch. South.	19 00
Pine Ridge, Church at.	6 60
Wesson, Pres. Ch.	4 00
West Point, First Pres. Ch. S. S.	4 00

MISSOURI

Missouri Conf., Meth. Ep. Ch.	190 00
Parkville, Pres. Ch.	6 00
St. Joseph, First Pres. Ch.	85 96
St. Louis Ger. Conf., Meth. Ep. Ch.	50 00
Sycamore, Congregation at.	15 75

MONTANA

Montana Conf., Meth. Ep. Ch.	49 00
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NEBRASKA

Beatrice, Mennonite Cong'n.	24 80
Blair, Cong. Ch.	6 50
Hickman, Ger. Pres. Ch.	10 00
Scribner, Cong. Ch.	7 05

NEW JERSEY

Englewood, West Side Pres. Ch.	11 68
Jersey City, Westminster Pres. Ch.	8 00
Metuchen, Ref'd Ch.	14 13
Plainfield, Pres. Ch.	34 26
Stockton, Pres. Ch.	10 00
Summit, Central Pres. Ch.	102 25
Trenton, First Pres. Ch.	100 70

NEW MEXICO

New Mexico Conf., Meth. Ep. Ch. South.	94 55
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NEW YORK

East Palmyra, Pres. Ch.	2 00
East Williamson, Ref'd Ch.	20 00
Genesee Conf., Meth. Ep. Ch.	322 00
Methodist Episcopal Church Collections, through Methodist Book Concern, New York.	1,296 00
New York, Madison Square Pres. Ch.	184 48
Ridgebury, Meth. Ep. Ch.	1 50
Riverhead, Meth. Ep. Ch.	7 08
Sparta, First Ch.	5 00
Trenton, Meth. Ep. Ch. and S. S.	2 00

NORTH CAROLINA

Aberdeen, Bethesda Pres. Ch.	3 42
Forest City, Pres. Ch.	1 00
Laurinburg, Church at.	17 00
Lillington, Pres. Ch.	2 00
Lowell, Pres. Ch.	5 00
Lumberton, Pres. Ch.	4 50
Marshville, Salem Pres. Ch.	1 60
Rutherfordton, Pres. Ch.	5 00
White Hill, Pres. Ch.	4 35
Wilson, Meth. Ep. Ch. South.	13 65

OHIO

Aberdeen, Meth. Ep. Ch.	1 00
Bethel, Meth. Ep. Ch.	2 00
Chillicothe, First Pres. Ch.	24 00
Cincinnati, Centenary Meth. Ep. Ch.	1 00
Delta Ave., Meth. Ep. Ch.	5 00
East Pearl St. Meth. Ep. Ch.	2 00
Walnut Hills Meth. Ep. Ch.	30 00
Wesley Meth. Ep. Ch.	20 00

<i>Dayton</i> , Third St. Pres. Ch.....	\$145 00	<i>Mt. Carmel</i> , Pres. Ch.....	\$8 00		
<i>Goshen</i> , Meth. Ep. Ch.....	1 00	<i>Old Church</i> , Samuel Davies			
<i>Hartwell</i> , Meth. Ep. Ch.....	8 00	Pres. Ch.....	2 76	Pike Grove, Wis.....	\$15 75
<i>Killbuck</i> , Ch. of Christ.....	2 75	<i>Shenandoah Hall</i> , Sunday School		Racine Welsh, Wis.....	\$12 15
<i>Kingsville</i> , Free Bapt. Ch.....	3 50	Fairfax Co.....	10 65	Rankin Co., Miss.....	5 00
Free Bapt. Ch. S. S.....	1 50	<i>Tinkling Springs</i> , Pres. Ch.....	5 80	Sauk Prairie, Wis.....	10 03
Ohio Conf., Meth. Ep. Ch.....	493 00	<i>Winston</i> , Mitchell's Pres. Ch.....	10 00	Schenectady Co., N.Y.	30 00
<i>Springfield</i> , Second Pres. Ch....	7 08			Terra Alta and Vic.,	
<i>Wellsville</i> , Second Pres. Ch....	3 00	WASHINGTON		W. Va.....	19 95
<i>Wooster</i> , Westminster Ch.....	61 49	East Columbia Conf., Meth. Ep.		Union Bible Society of	
<i>Zanesville</i> , First Pres. Ch.....	1 00	Ch. South.....	7 00	Fairfield and Rich-	
		<i>Seattle</i> , Franklin Ave. Pres. Ch.	5 00	land Co., S. C.....	30 00
OKLAHOMA		Seattle, Western Norwegian and		Vermont.....	43 90
Oklahoma Conf., Meth. Ep. Ch.	133 00	Danish Conf.....	17 00	Washington.....	1 00
		WEST VIRGINIA		Wayne Co., Mich.....	3 30
OREGON		Holston Conf., Meth. Ep. Ch.		Winnebago Co., Ill....	31 50
Columbia Conf., Meth. Ep. Ch.		South.....	809 48		
South.....	8 00				\$1,172 75 \$3,569 37
PENNSYLVANIA		WISCONSIN		RETURNS FROM BOOKS DO-	
<i>Beaver Falls</i> , First Pres. Ch.....	15 00	<i>Fond du Lac</i> , First Pres. Ch.....	19 39	NATED	
<i>Lewisburg</i> , First Pres. Ch.....	6 00	<i>Lake Mills</i> , First Cong. Ch.....	1 75	Baraha Mission, South Africa..	\$3 43
<i>Wilmerding</i> , Pres. Ch.....	3 00			Christianson, Rev. John, Vene-	
SOUTH CAROLINA		Central German Conf., Meth.		zuela, S. A.....	14 84
<i>Aiken</i> , Pres. Ch.....	6 00	Ep. Ch.....	210 00	Clay, Rev. C. W., Hartshorne,	
<i>Bennettsville</i> , Pres. Ch.....	7 10			I. T.....	15 00
<i>Bethel</i> , Pres. Ch.....	4 00	AFRICA		Howard University, Washing-	
<i>Charleston</i> , First Pres. Ch.....	25 00	<i>Gaboon</i> , Ch., West Africa.....	69	ton, D. C.....	37 35
<i>Clifton</i> , Pres. Ch.....	2 60			Miller, Mrs. Mary A., Sallisaw.	
<i>Clover</i> , Bethel Ch.....	6 40	CUBA		I. T.....	6 46
<i>Concord</i> , Pres. Ch.....	4 25	<i>Caibarien</i> , Pres. Ch.....	3 44	Moore, Mrs. Augusta R., Ok-	
<i>Fort Hill</i> , Pres. Ch.....	3 54	<i>Guana</i> , Cong. Ch.....	6 00	mulgee, I. T.....	10 00
<i>Fountain Inn</i> , Pres. Ch.....	1 70	<i>Malana</i> , Christian Ch.....	2 25	Presbyterian Board of Publica-	
<i>Graycourt</i> , Dorroh Pres. Ch.....	2 00	<i>N. Paz</i> , Pres. Ch.....	3 00	tion, Philadelphia, Pa.....	6 10
<i>Greenville</i> , Church at.....	4 22	<i>Remedios</i> , Pres. Ch.....	5 25	Whittier, True, Belleview, Fla..	2 36
<i>Greers</i> , Mt. Tabor Pres. Ch.....	2 50	<i>Sti. Spiritus</i> , Pres. Ch.....	6 88	Wiebe, H. V., Elk Park, N. C....	30 76
<i>Liberty Springs</i> , Pres. Ch.....	4 23			Young, R. M., Toccan, N. C....	6 25
<i>Mayesville</i> , Pres. Ch.....	3 86				
<i>Midway</i> , Pres. Ch.....	5 00				\$132 55
<i>Mt. Pleasant</i> , Pres. Ch.....	2 00				
<i>Spartanburg</i> , A. R. Pres. S. S....	1 00	AUXILIARY SOCIETIES		DOMESTIC AGENCIES	
<i>St. Charles</i> , Mt. Zion Pres. Ch....	16 20			Agency among Colored People	
Sunday School Class of Chil-				of the South.....	\$416 33
dren, Old Antioch Pres. Ch.....	82			Central Agency.....	6 85
<i>Townville</i> , Roberts Pres. Ch.....	2 25			Northwestern Agency.....	186 90
<i>Williamsburg</i> , Pres. Ch.....	6 36			South Atlantic Agency.....	147 52
<i>Woodruff</i> , A. R. Pres. S. S.....	1 00				\$757 60
SOUTH DAKOTA				FOREIGN AGENCIES	
<i>Groton</i> , Pres. Ch.....	6 00			West Indian Agency.....	\$683 06
<i>Lennox</i> , Ger. Ebenezer Pres. Ch....	12 00			MISCELLANEOUS	
TENNESSEE				Retail Sales.....	\$2,014 30
<i>Bolivar</i> , Pres. Ch.....	5 00			Trade Sales.....	1,360 52
Pres. Ch. S. S.....	3 66			Sales of Waste Material.....	41 29
East Tennessee Conf., A. Meth.				Income from Trust Funds.....	3,355 43
Ep. Ch.....	65			Income from Available Funds....	90 38
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Mosheim Circuit, Meth. Ep. Ch.				Depository South Atlantic Ag- ency.....	28 17
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TEXAS				Rentals.....	3,444 66
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<i>El Campo</i> , First Pres. Ch.....	2 90			Sundries.....	19 10
<i>Gun City</i> , Meth. Ep. Ch.....	1 00				\$14,011 32
<i>Honey Grove</i> , Pres. Ch.....	5 00			Total Receipts.....	\$35,678 81
<i>Waco</i> , First Pres. Ch.....	15 95				
<i>Weatherford</i> , Pres. Ch.....	2 43				
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Society of Pres. Ch.....	1 00				
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CASH STATEMENT FOR OCTOBER, 1907

RECEIPTS		DISBURSEMENTS	
From Legacies	\$1,220 87	For Field Agents' Salaries, etc.....	\$191 75
.. Individuals.....	6,306 68	.. Foreign Agents.....	796 23
.. Churches.....	7,824 81	.. Bills Exchange Paid.....	9,801 38
.. Auxiliaries, as Gifts.....	1,172 75	.. Grants to Missionary and other Societies.....	967 50
.. Perpetual Trusts—Income.....	2,648 98	.. Domestic Agencies.....	2,937 53
.. Special Gift as Perpetual Trust—Rents.....	706 45	.. BIBLE SOCIETY RECORD, Postage, etc.....	135 13
.. Bible House—Rents.....	3,444 66	.. Library Expenses.....	5 25
.. Income from Available Funds—Interest.....	90 88	.. Legacy Expenses.....	50
.. Sales by Foreign Agents.....	683 06	.. Special Gift as Perpetual Trust—Interest and Taxes Paid	1,386 08
.. .. of Bibles Donated.....	132 55	.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	8,046 25
.. .. by Domestic Agents.....	757 60	.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	3,143 03
.. Manufacturing Department—Sales of Waste Material, etc.....	54 60	.. Manufacturing Department—Material, Wages, etc.....	11,345 51
.. Salesroom—Cash Sales.....	2,014 30	.. Depository—Salaries, Boxes, Cartage, etc.....	845 86
.. Auxiliaries—For Books.....	3,569 37	.. Salesroom Expenses	164 16
.. The Trade	1,360 52	.. Beneficiaries—Annuities	723 98
.. Depositories of Domestic Agencies	380 88	.. Trust Funds Invested.....	8,217 50
.. Trust Funds—Income Payable Beneficiaries.....	2,703 46	.. Diffusion of Information—Pamphlets, Leaflets, Reports, etc.....	41 19
.. J. Burr Trust—Income.....	136 58		
.. Trust Funds Received.....	445 17		
.. BIBLE SOCIETY RECORD	19 55		
.. Sundries.....	5 79		
	<u>\$35,678 81</u>		<u>\$48,748 83</u>
Cash Balance from September, 1907.....	18,327 30	Cash Balance to November, 1907.....	5,257 28
	<u>\$54,006 11</u>		<u>\$54,006 11</u>

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